BID`AT
By: Moulana M. A. Okarvi (A.R)

Bid`at, be it small or big, is still Bid`at, other than astrayness and misguidance, what else is it?

1. According to the dictionary, Bid`at is every new thing, whether it is related to one's Ibaadat (acts of worship), or Aadaat (habits).According to the Shariah, the definition of Bid`at, is every innovated act of worship introduced into the Deen, after the demise and era of Nabi (sallallahu alaihi wasallam) and the Sahabah-e-Kiraam (radhiAllaahu anhum), and it is done with the hope of extra Thawaab (reward). Notwithstanding the fact that the means and motive of carrying out this act was present during the era of Nabi (sallallahu alaihi wasallam) and the Sahabah-e-Kiraam (radhiAllaahu anhum) but it is not established as being practised by them, neither by word, nor action, nor was it clearly nor indirectly implied.

This definition of Bid`at was taken from the kitaab 'At-Tareekatul Mahmoodia' by Allaama Barkali and from Allaama Shaatbi's kitaab 'Al-I`tisaam'.

2. There is no option of changing, altering, adding or subtracting from the orders of Allaah Ta`ala and Rasulullah (sallallahu alaihi wasallam), be they regarding Aqaaid (basic beliefs), laws regarding external actions or other general laws. The one who does this, comes under the displeasure of Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam). This changing, altering, adding and subtracting is known as Bid`at. Bid`at is not every new act, it is that new act, which is not included or part of those actions which we are

ordered to carry out. [‘Fuyoodh-e-Qaasimia’ page 44 - 46]

3. Those acts which are apparently contrary to the Shariah are known as Bid`at. The perpetrator of this act is a Bid`atee (Mubtadee). Bid`at is one such path, which is similar to the paths of the Shariah. Those treading upon this path, do so in the hope that they are receiving the blessings of Allaah Ta`ala. A Mudtadee (Bid`atee) is one who regards himself as being up-righteous and religious, whilst he acts contrary to the Sunnat.

4. Bid`at is to introduce into the Qur`aan Shareef, Ahaadith and the complete laws of Fiqh , something or belief which is new. Bid`at is to introduce something different (i.e. not conforming to the limits of the Shariah) into any permissible or Mustahab act, thinking it to be worthy of Thawaab. [‘Al-Bid`ato wa Haqeeqatuha’]

5. In the Shariah, that thing will be termed a Bid`at, which is contrary to the Sunnat. [‘Fathul Baari’ page 179, vol.4]

6. Bid`at is that innovation, which was not practised by the Sahabah-e-Kiraam (radhiAllaahu anhum) or the Taabi`een (rahmatullahi alaihim), and it does not find favour with any Shar`i proof. [‘At-Ta`rifaat’ - Jurjaani, page 37]

7. Bid`at is that thing which has no origin in the Shariah, which indicates towards it. Those things which have an origin in the Shariah and it has some indication towards it, is not regarded as a Bid`at, in Shar`i terms. However, according to the dictionary it will be termed Bid`at. [‘Jaamiul Uloom wal Hukm’ page 193]

8. Those things are regarded as Bid`at, whose origin is not proven from the Shariah, i.e. it is not proven from the Qur`aan and the Ahaadith, and it did not exist during the era of Nabi (sallallahu alaihi wasallam), the Sahabah (radhiAllaahu anhum) , Taabi`een or Tab`e Taabi`een (rahmatullahi alaihim). And it is done or left out, under this misconception that it is a part of the Shariah. [Hadhrat Moulana

Mufti Kifaayatullah Saheb (rahmatullahi alaihi)]

9. Bid`at is that act which is not proven from any of the four sources of the Shariah, i.e. the Qur`aan Shareef, Ahaadith, Ijma (consensus) or Qiyaas, and it (this new act) is carried out, (by the person executing it) understanding it to be part of the Deen. ['Ashraful Jawaab' page 24, vol.2]

10. Bid`at is all those actions which are not proven from the Qur`aan Shareef or Sunnat, and it was not witnessed amongst the people of the best of eras (i.e. the era of Nabi (sallallahu alaihi wasallam), the Sahabah (radhiAllaahu anhum) , Taabi`een or Tab`e Taabi`een (rahmatullahi alaihim)). And these actions are executed, thinking them to be part of the Deen. [Hadhrat Moulana Shabeer Ahmed Uthmaani Saheb (rahmatullahi alaihi)]

BID`AT

Regarding Bid`at it is said that if one has to perform five Rakaats of Fardh Salaat for Zuhr, then even the four Rakaats thereof will not be valid. Whereas one may aver that no bad act was carried out, after all Salaat was performed - and this is a laudable act. In fact one has done better, by performing five Rakaats instead of four!

So why then is the Salaat not valid? The reply is that he has carried out an action, which is contrary to an affirmed and verified act of the Deen, hence even his four Rakaats are lost. For example, if a person puts a R2.00 revenue stamp on an envelope in place of a 50c postage stamp, the letter will be regarded as unpaid postage and it will not be delivered. A person may aver that, he placed a R2.00 stamp in place of a 5oc stamp, so how can the letter be returned as unpaid? The answer will be that he had used an incorrect stamp, hence, even though it was worth more than what he was supposed to use, it will be a waste and useless. Had this (revenue) stamp been used for some official use, then it may have been for some use. Hence, no one would have any doubt

regarding the invalidity of 5 Rakaats for Zuhr Salaat, however regarding other Bid`at acts are not viewed in this light. Here the perpetrators raise an objection and aver that these (Bid`at acts) are good actions and there is no harm in them.
Nabi (sallallahu alaihi wasallam) said that if anyone introduces an innovation into the Deen, then it is rejected [Muslim, Abu Dawood and Ibn Maajah].
He (sallallahu alaihi wasallam) also said that Allaah Ta`ala refuses to accept the act of a Bid`atee, until such time that he refrains from that act. [Ibn Maajah]
Nabi (sallallahu alaihi wasallam) said that Allaah Ta`ala has closed the doors of Tawbah upon every Bid`atee. [Majma`us Zawaaid page 189]
Whoever introduces into the Deen any act which neither Allaah Ta`ala nor Rasulullah (sallallahu alaihi wasallam) had consented to, then such an act has no connection with the Deen. [Jaamiul Uloom page 42]

From these narrations we see that Bid`at is such an evil, vile and contemptible act, that it eradicates the lustre and goodness prevalent in the heart of every Muslim. The vileness of this act of Bid`at is such that the person perpetrating it is not given the ability to make Tawbah. This is also logical that, a Bid`atee does an act which he regards as being worthy of Thawaab. So how then will he make Tawbah ? Tawbah is made for sins and evils, not for good actions! A person does not read Salaat or keep fasts and thereafter ask Allaah Ta`ala for forgiveness for doing these acts ! A Bid`atee has closed the doors of Tawbah upon himself, when he does his Bid`at, thinking it to be worthy of Thawaab. ['Raa-e-Sunnat' - Moulana Muhammed Sarfaraaz Khaan Saheb / Muqaalaat-e-Hikmat page 145, vol.7]
One person wrote that Moulana Gangoohi (rahmatullahi alaihi) has prevented from reading "La Ilaaha Illallahu Muhammadur Rasulullah". Upon investigation it was discovered that Hadhrat Moulana had forbidden the recital of "Muhammadur Rasulullah", after the Muazzin

says the Shahaadat in Azaan. It is reported in the Ahaadith Shareef that a person should repeat the words of the Azaan after the Muazzin, when he gives the Azaan. Therefore, when the Muazzin says "Ash hadu.......La Ilaaha Illallah", one should say the same and not add "Muhammadur Rasulullah". This was the object of Moulana Gangoohi (rahmatullahi alaihi)'s words. However, it was presented such (by the Bid`atees) that Hadhrat Moulana Saheb had prevented from reciting the Kalima (Naoothubillah!). The Azaan is part of the Deen. To add to it is an act of Bid`at. All other acts of Bid`at are similar in this respect. Bid`at is that act which changes a design of the Shariah, in that it makes something which is not an object into an object and vice versa. [Maqaalaat-e-Hikmat, page 146, vol.7]

One should remember this that the foundations and basis of Islaam lies with Allaah Ta`ala, whose knowledge encompasses everything until the day of Qiyaamah, and whose everlasting Power is not overwhelmed by anything. The Shariah stems from this Great Being, who is All-Knowing and All-Aware. He has Power over everything.

ANY ADDITION IN THE DEEN IS BID`AT.

Bid`at is that system which is similar to the acts of Shariah. This includes all types of Bid`at. Hereunder, we note down a table of the types of Bid`at:

11. 'Bid`at-e-Tarkia' - those things whose omission is Bid`at.
12. 'Bid`at-e-I`tiqaadia' - to introduce a new thing regarding beliefs, i.e. to regard it as an act of worship. For example, to say that it is essential to believe in scientific and philosophical theories, as this invites the pleasure of Allaah Ta`ala. Or to aver that one's success is dependant on this.
13. 'Bid`at-e-Afaalia' - perpetration of bid`at with one's body and limbs.
14. 'Bid`at-e-Aqwaalia' - to say such things which have no basis in the Shariah. To say it believing it to an act of worship, eg. to regard story-telling as such a lecture, where the angels of mercy gather.

['Al-Bid`ato wa Haqeeqatuha page 24]

The apparent forms of Bid`at are well known even to the masses, in reality it is an enemy of the Deen. It is the assassin of the Sunnats. Wherever one Bid`at is born, one Sunnat is killed. Bid`at is the antithesis of the Sunnat.

If someone omits an order of the Shariah, and he had done so purely out of laziness and lethargy, then if the omitted act was a Fardh or Waajib, he will be a sinner and liable for punishment. If he left out an act which is Sunnat, then he will be regarded as a sinner. But if a person leaves out an act thinking it to be part of Deen, as some people assume that a person can reach such a stage that he is exempt from some acts of worship, then this type of omission is termed Bid`at. ['Al-Bid`ato wa Haqeeqatuha page 24]

If every person was given the option to add or subtract from the matters of Deen, to suit his fancy, then there would be no sign left of this beautiful Deen of ours. Would it then be distinguishable as to what Allaah Ta`ala had made binding upon mankind? And what those things are that Nabi (sallallahu alaihi wasallam) had indicated to as being our means of saviour in the hereafter? After knowing all this, will mankind still come away from the Divine Laws Of Allaah Ta`ala and apply his own inferior intelligence? Are we not shackling ourselves with the same fetters of the Jewish and Christian priests, which Nabi (sallallahu alaihi wasallam) came to release mankind from? In reality, there is no greater trial upon the Muslim Ummat, than the time when they make their own concocted rules and laws binding upon themselves. According to the Shariah, we should do those actions which are to be carried out, only for the pleasure of Allaah Ta`ala, and those actions which are not to be carried should be refrained from for the pleasure of Allaah Ta`ala. The one who remains upon this Shar`i system with sincerity, is termed a 'Mu`min' (believer). Our beloved Nabi (sallallahu alaihi wasallam) was the champion in displaying this sincerity in the Shar`i system. He was the perfect specimen in bringing mankind onto this straight path. Hence, he is worthy of true love and affection. However, since this love for the Prophet (Muhabbat-e-Risaalat), is a distinct matter in the Shariah, it has been granted importance and recognition in the Deen as 'Ittibaa-e-Rasool' (obeying the Prophet). This is not restricted to merely an

empty claim and slogan. Without ‘Ittibaa-e-Rasool’ , all claims of love and affection for the Prophet is baseless and tenuous.

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